

THE CHRISTIAN CENTURY

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Number 22

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By John R. Mott

JUN 1 1917

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gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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Miss Kelley and Miss Fillmore with Chinese Women at South Gate, Nanking, China

China's Test of the Church's Harvest Sense

It is not merely an opportunity that faces the Church of Christ in China, it is a white harvest for which her heroes have plowed and sowed in prayer and tears for a hundred years. Not to gather this harvest, incomparable as it is in the vastness of its extent, the excellence of its quality and the supreme cost of its production, would be a crime against humanity, infidelity to the apostles and martyrs of the East, rebellion against God, and—unspeakable stupidity.

When we see a regiment of a thousand men march through the streets, it looks like all mankind is moving. Fourteen times that many gave their lives for their faith in Christ in the Boxer uprising in China. When we spend days "seeing Chicago," our minds reel and balk in the vain effort to grasp the multitude of two million human beings. Two hundred cities like Chicago, stretching in a solid line from New York to San Francisco, could be peopled out of China. "A million a month in China are dying without God!"

For four thousand years the Chinese have magnified learning and multiplied books. They invented printing five hundred years before the Germans and also anticipated the West with gunpowder and the mariner's compass. They were pioneers in silk production and manufacture and have never been equaled in embroidery or porcelain. No race has ever met their competition in either industry or trade. They have thrice conquered their conquerors and absorbed them, and now, disappointed in a thousand emperors, they are giving their hearts to the true Son of God.

We could well afford to furnish teachers for the whole land, but we need only supply superintendents of education for cities and provinces and teachers of teachers for colleges and universities. In Nanking University we have united with the Methodists, Baptists and Presbyterians to make one of the great central institutions of the East, training teachers, preachers and physicians who will multiply Christianity to the ends of the land.

The successful progress of the Men and Millions Movement is a most heartening exhibition of harvest sense among the Disciples of Christ, for it begins the doing of our share in the redemption of China.

MEN AND MILLIONS MOVEMENT, 222 W. Fourth St., CINCINNATI, O.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR.

HERBERT L. WILLIAMS, CONTRIBUTING EDITOR.

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Bringing Up a Child

RELIGION'S FUTURE IS WITH THE CHILD.

It does not take long for one generation to yield the scepter to another. Before we are quite aware of it, we who now hold the reins of power will be relegated to rocking chairs and a new generation will take our place. Who are these young usurpers? What will they do to the things that we hold dear? We still have it in our hands to determine in some measure just what kind of people they shall be.

The Old Testament was deeply concerned with the business of training children. The pile of stones erected just after the children of Israel crossed the Jordan into the promised land was continually to be the occasion of a story to the children. The book of Deuteronomy provided that its commandments and injunctions should be taught to the children. Poor David, in his doddering old age, cuts a sorry figure dealing with his wayward son Absalom. The Old Testament gave a later generation the injunction about sparing the rod and spoiling the child. There was the great hope expressed, which is still valid, "Train up a child in the way he should go and when he is old he will not depart from it."

American methods of child-training are radically different from those of any other nation in the world. Our conceptions of democracy have invaded the home life, affecting the freedom of the child even more than the liberty of women. Rearing children in freedom has produced a nation of resourceful men and women who know how to think for themselves. The old repressive authority produced hired men. The new method gives us leaders and captains of industry.

★ ★

Good-natured American parents who suffer every kind of impertinence from their children, even to being called by their first names, need to be made to realize that there are various kinds of freedom for the child in the home. It is one thing for a child to grow up like Topsy. It is another thing for parents to adopt the kindergarten attitude, which gives the child freedom but directs it to useful ends. The unreasoned freedom of some American homes produces tramps and ne'er-do-wells. Boys and girls who grow up with no respect for elders, with no sense of subordination to rightful authority, will not make good citizens. Children, on the other hand, may have an intelligently directed freedom which means happiness in the days of their childhood and efficiency in all the days to come.

The nursery and the playground are training schools for the future citizens. Tyranny tolerated in the nursery will reappear in later years in uglier form. It is just here that respect for personality, and the spirit of team work, are to come into life.

Many American parents are no longer on their jobs. The day schools provide for secular study. The Young Men's Christian Association provides physical exercise.

The Sunday school trains in ethics and religion. A music teacher adds to the refinements of life. What do the parents do? In many homes their contribution to the life of the child is much more than matched by some outside influence.

The parent has a unique opportunity to train the child in ethical principles. The teaching cannot be given in any formal way, but must arise naturally out of events in the home life. The public school teacher would usually miss the best of opportunities to influence the child in this way. Those who live with children in their hours of freedom may build up the conceptions which will regulate conduct through all future years.

★ ★

By Old Testament writers the training of the child in religion was regarded as the task of the father and the mother. It ought still to be regarded in this way.

Teaching of the children in religion may be introduced in simple and informal ways. It is much easier to tell a story when it is asked for than to impose it at some time when the child mind is occupied with other matters. It is for this reason that the opportunity of the parent as a teacher of religion is so much better than that of the Sunday school teacher.

The child gets his religious instruction largely in the form of stories. The Homeric age in Greece learned of the gods through the medium of an epic poem. The Old Testament has much of story material, as we know, and it is a late age that uses the reasoned oratory of the writing prophets or the reflective writings of the sages. The child in our home may thus hear of the great characters of religious history in story form and so enter by an easy and natural method into the religious life of the race.

Many of our leaders in religious education believe that the home cannot properly influence children for religion without the practice of family worship. So modern a writer as Cope contends for this. Once every father was a priest. The child entered into religion by participating in the sacrificial feasts of the elders.

It may be that the formal scripture reading and prayer of the older evangelicalism needs some modification. Some families might need the guide of printed prayers and meditations. But it is a sorry home that has no ritual for the expression of its respect for its own history and its reverence for Almighty God.

We are just now passing through a period in which much interest is taken in the bodies of our children. The science of eugenics declares that they must be well born. Nursing manuals set forth how they should be fed. All this is well, but when we go only so far we have failed.

Our task in the training of children is to give the coming generation the right to boast of being the noblest race of men that ever walked the earth. The kingdom is to be ushered in by training its citizens, in their formative years, in the principles of the Kingdom.

EDITORIAL

THE SHAME OF A GREAT CITY

AFTER Chicago had been governed for years by the Carter Harrison family, until some were led to think that the city had firmly established a Harrison dynasty, there came a political upheaval which landed a "business man" in the mayor's chair. The American people in these glorious plutocratic times have had a tendency to regard business men as more honest and efficient than other men, and much was therefore expected when William Hale Thompson took office and began his administration.

Temperance forces looked askance at "Big Bill," as he is familiarly called by the Chicago newspapers. Yet he came out for Sunday closing, through what pressure only the initiated know. Yet this Sunday closing for a long time was only partially accomplished. We were still in doubt just how to catalogue our "business man" mayor.

There can be no doubt how he is to be catalogued now, for three Chicago newspapers of different political complexions have recently united in exposing a "power behind the throne" in the person of Mr. Fred Lundin. A row on the school board has led the politicians to talk and there will undoubtedly be no end of revelation.

It seems clear that an effort was made to pack the school board with tools so that a new form of loot might be carried off. The public schools have levied in their behalf a large amount of money in taxes. Even a relatively small per cent of this would enrich any gang which could control the system for private profit.

One Chicago newspaper declares that Chicago is the worst-governed city in America. We need to be a little slow in claiming that distinction, for we would have to be pretty bad to establish that title.

What is wrong with city government in America? One thing fundamentally wrong is that church people do not participate actively in politics as they should do. Thousands of Christian men do not vote, declaring with much pessimism and show of worldly wisdom that it is "no use, as it is all fixed up anyway." The first reform must reach the voter himself, if we are to have good government in the cities.

CHILDREN'S DAY IS NEAR

CHILDREN'S DAY is one of the high festivals in our fellowship. On that day many parents of Sunday school children will come to church perhaps for the only time in all the year. The interest in children at this season is well-nigh universal.

Children's Day is not only a time to emphasize the importance of the child in the church program, it is a day when we emphasize also the part the child is to play in the redemption of the world. Feeling that all religious education must express itself in activity, we not only teach our children about the missionary heroes, but we also give the children an opportunity to contribute to mission work. Thus a generation of Christians is being reared to whom no arguments in behalf of missions will be necessary.

The Foreign society reports that two hundred and fifty more schools have ordered supplies this year than formerly. "Business as usual" ought to be the motto of the church, especially in its missionary work. While America is assuming heavy war burdens, our people are employed more generally than usual and the people of the rural districts will raise a crop this year for which they

will receive an unprecedented price. This is just the time to make a fine advance in our missionary work.

Our Foreign society has a record of efficiency in Christian service which enables one to speak of its activities with the greatest degree of enthusiasm. The Society has the converts and the institutions to show for the money and lives that have been invested in this big enterprise. As Disciples, we are proud of our Society and here is wishing for it the best and most fruitful Children's Day ever—just to show that we can do it even in war-time!

THE GOVERNMENT CENSUS

THE United States Government is now engaged in the business of taking a census of religious institutions. Blanks are being sent out by mail and returns will be collected by the same method. Many preachers are indeed burdened with requests for statistics from various sources, but it will be a misfortune if any fail to co-operate heartily with the government in this enterprise.

Especially have certain Disciples complained that we have not been reported at our proper strength. Since each church and minister does his own reporting in the current Government Census, it will be our own fault if we do not make the desired showing. Our men can all appreciate the importance of not allowing an understatement of the Disciple strength to be given to the American public.

We are impressed with the fact that all religious statistics are collected along rather antiquated lines. Such facts as the financial and numerical strength of the organizations are given, but there is almost entire lack of statistics with regard to many of the more modern phases of religious work.

It would be impressive to see some statement with regard to the social activities of the church, for instance. Much more is being done in community work than the general public realizes. It would be helpful to the church to have the people know the facts.

It would have been easy for the government to make the questions on the education of the ministers more significant, so they could be worked over and made to yield important results.

The church can wait for the tabulation of its work in recent years with a considerable degree of confidence. Though we have been living through a time of great ease and worldliness, which have affected all of our cultural interests, the church has been so resourceful that she has been able in large measure to withstand these tendencies.

CONFISCATION IN MEXICO

THE new constitution of Mexico seems to be drawn in such a way as to make all Protestant mission work in the country impossible. It is now impossible for a religious society to own property in that unhappy country, and it is also impossible for any one not a Mexican to preach the gospel there. It is said that the latter condition was included in order that the Spanish orders of the Catholic church might be excluded from the country. It is to be doubted whether this restriction is aimed solely at Roman Catholics. Missionary societies of America have invested large amounts of money in schools and philanthropic

institutions in Mexico. All of these fall into government ownership and management unless the provisions of the constitution fail in execution.

It was at first supposed by missionary administrators that the new law would be like many an old one, administered according to the personal wishes of the dictator. In this case there is not much promise that Carranza will decide to interpret the law favorably to the Protestant interests.

The new constitution makes Mexico the most reactionary country on the hemisphere, so far as its treatment of the religious question is concerned. But a few years ago the last of the South American countries opened its doors to every kind of religious faith. Many South American countries are still Roman Catholic in the sense of having a state religion, but none of these republics refuse religious commerce with the entire world.

It is clear, of course, that Mexico will not be able to maintain its present attitude. The world has become too small for any nation to imitate old-time China even in the matter of religion. The citizens of Mexico will miss a thousand kindly ministries of teachers and social workers and preachers, if these are compelled to leave the country.

About the political questions of Mexico, the church need not have opinions. This action with regard to religion, however, is indicative of the reactionary condition of the country.

THE DEVELOPMENT OF CITY FEDERATIONS

THE successful launching of the national federation of churches is now being followed by the development of local and city federations which are feeling their way into efficiency. In various cities of the country we hear of local federations that have won victories for religion and righteousness. The Louisville, Ky., federation has successfully fought the gambling evil. The San Francisco federation attracted the attention of religious workers all over the country by their fight on the vice interests of their city. The Minneapolis federation has established a hotel.

The national federation, through its Commission on Inter-Church Federations, has completed plans for holding a Congress on Purpose and Methods of Inter-Church Federations at Pittsburgh October 1-4, 1917. This gathering will be addressed by such eminent men as Dr. John R. Mott, Mr. Raymond Robins, Dr. Robert E. Speer, Rev. James E. Freeman, Gov. Carl E. Milliken, Mr. Daniel A. Poling and Dr. James A. MacDonald. With these strong men promising addresses the Congress is sure to prove helpful. The results of the Congress are to be published in a well-digested manual.

It is already decided that there will be recognized at least eight departments of work for a city federation. These will be the departments of Community Evangelism, World Evangelism, Religious Education, Social Betterment, Religious Publicity, Church Comity, International Justice and Good-will and Methods of Organization. Men of outstanding ability are preparing reports on these different types of activity.

Every city must prepare its own program of activities, which must be born out of local conditions, but it will prove very helpful to have some standard or form by which city federations may be judged. The time is near at hand when no large city will be satisfied to hold union ministers' meetings and pass resolutions and then

call this federation. The federation idea involves a real assembling of the forces of a city to develop through coöperative effort the religious life of a community.

SUNDAY FUNERALS

THE labor unions of Chicago have been making an effort to abolish Sunday funerals. In these efforts they have been supported by the diocesan convention of Chicago of the Protestant Episcopal church. It is curious to note that the labor unions have of late shown more aggressive action in defending the Christian Lord's Day from the encroachments of unnecessary labor than have the churches.

Behind the custom of Sunday funerals are some underlying conceptions which are far from worthy. The old-time notion of a successful funeral was a big crowd. Certain immigrant groups still hire a brass band and the family impoverishes itself with a long line of carriages. It is possible to get a bigger crowd together on Sunday, and for this reason Sunday funerals have been popular.

Sometimes, too, the undertaker and the minister have enjoyed the larger crowd of a Sunday funeral for its advertising value. The big "turn-out" made these two functionaries a center of large interest. The undertaker who handles the big funeral thinks he will be called again.

Objections to the practice are many. A Sunday funeral makes a hard day for the hack-drivers and other men who have work to do in connection with the funeral.

The reasons for Sunday funerals have passed away with rapid transportation and the perfection of the embalming art. With the growth of refinement among the people, a funeral will not be set for an idle day as if it were some kind of odd chores, but will be given one of the busy days of the week, when the friends of the deceased can leave their business for a few hours to contemplate the mysteries of life and death.

This is only one of the many reforms which our growing religious feeling should bring to our funeral customs, but it is an important one. Ministers will everywhere come into new appreciation with the leaders of the labor movement if they will join hands with labor by protecting Sunday from the encroachment of unnecessary toil.

The Pilgrimage

I MADE a pilgrimage
To find the God:
I listened for His voice at holy tombs,
Searched for the print of His immortal feet in
dust of broken altars,
But turned back with empty heart;
But on the homeward road a great light came
upon me.
And I heard God's voice singing in a nestling
lark;
Felt His sweet wonder in a swaying rose;
Received His blessing from a wayside well;
Looked on His beauty in a lover's face,
Saw His bright hand send signals from the sun.
I made a pilgrimage
To find the God.

Why I Am a Disciple

Eighth Article—Minor Reasons—

THEIR NAME

I FIND myself strongly attracted to the Disciples of Christ by the beautiful name they wear. I think the name question has received greatly exaggerated emphasis in our traditional discussions. There is neither so much virtue nor so much mischief in a particular name as many of us have assumed. Yet the question of a name for the church has an importance of its own which, without unduly magnifying it, we ought to take into account.

It is an interesting fact that, while the name "Disciples of Christ" was explicitly preferred by Alexander Campbell and those directly associated with him, the majority of our people, especially in the west, bear the title, "Christian Church," to designate both our local churches and our movement itself. Mr. Campbell specifically objected to the use of that name as smacking of monopoly, if not of effrontery, and set forth his reasons with some elaboration for the use of the more modest title, "Disciples of Christ." The reason for the apparent disregard of Mr. Campbell's wish in the matter is not hard to find. In looking over the map one observes that it is in the eastern and middle-eastern states—Pennsylvania, Virginia, West Virginia, New York, Michigan, Ohio—that the name "Disciples" has been commonly used. In Tennessee, Kentucky, Missouri, Indiana, southern Illinois, and most of the farther western and southwestern states each congregation calls itself "The Christian Church," and not until recently has the name "Disciples" found its way into the current vocabulary at all.

The explanation of this sectional difference in custom is, of course, perfectly simple to those who know the history of our movement. The section in which the name "Disciples" is chiefly used was the scene of the labors of Thomas and Alexander Campbell. The section in which the name "Christian Church" is chiefly used was either the scene of the labor of Barton W. Stone, or was influenced by emigration from the portion of country where he labored, chiefly Kentucky.

* * *

It must be borne in mind that we Disciples are the product of the union of two separate movements—that of the Campbells, originating in 1809 in western Pennsylvania, and that of Barton W. Stone, originating a few years earlier in Kentucky. The Campbell movement came to be called "Disciples." The Stone movement called itself "The Christian Church." Discovering each other, these two movements were united in 1830-1834. Upon the united movement the Campbells impressed their thought-system, but were never able to standardize the name of their choice. With the passing of Isaac Errett, who maintained the Campbellian tradition in the journalistic literature of our people, our journalism found itself in the hands of editors accustomed to the nomenclature of the Stone movement—Mr. Errett's successor on the *Christian Standard* hailing from Missouri—and the result was that the name used by the Stone wing in Kentucky and in the states largely settled by emigration from Kentucky was given a popular vogue even in the section where, in the classic days of the Campbells and Errett, it was quite unknown.

In my judgment, this turn of events was as regrettable as it was fortuitous. That it was purely fortuitous there is no doubt. The question of standardizing either of the names in use by the two uniting groups was never seriously considered. New congregations took whichever name they happened to find at hand. Through the accident that the journals propagating the movement were edited chiefly within the geographical area of the Stone influence and by men accustomed to the Stone nomenclature, the name "Christian Church" was given a popular currency in excess of the Campbellian preference, "Disciples of Christ."

And as I say, this is regrettable. For it must be remembered that by no means the whole of the movement with which Barton W. Stone was connected was merged with the Campbell movement. There remained a considerable group unwilling to follow the Stone leadership. This group now numbers about 200,000 communicants in the United States and calls itself "the Christian denomination," designating its local churches with the title, "The Christian Church." In Ohio, Indiana, Kentucky, Virginia and other states there is much confusion due to this duplication of names. This confusion might be a thing to be grateful for, tending, as it would, to obliterate denominational distinctions. But in this particular case the confusion is resented on both sides.

The "Christian denomination" conceives its use of the name "Christian" in a strictly denominational service in the same sense as "Methodist," "Presbyterian," "Baptist," and such names are used. It therefore resents, and bitterly, the use of the name "Christian" by our churches, claiming the right of exclusive use based upon historical priority in its adoption. This all sounds preposterous and ridiculous to our Disciple ears, for our adoption of the catholic name, "Christian," was intended, historically, not in any exclusive denominational sense at all, but rather as a means of avoiding a denominational title. We not only claim no monopoly of the name "Christian," but we plead with all churches now wearing denominational and exclusive names to abandon them and be content to be called Christians or Disciples of Christ like ourselves.

* * *

Nevertheless, I think the time has long since come when we should face the fact that the name "Christian" is too generic, too catholic, too much the common property of all the churches for our movement to succeed in persuading the Christian world of our sincerity when we claim for our use of it an undenominational motive. I know of no finer exhibition of the grace of Christian courtesy than is afforded by the fact that our Christian neighbors have at last formed the habit (in sections where the term "Disciples" is not so common) of speaking of us as "the Christian Church." That is a hard thing to do. If I were a Presbyterian or a Methodist I could not be persuaded to do it. But by affecting to be insulted at the use of certain other names we have literally browbeaten the Christian public into the application to us of the name "Christian." Yet even in the section of country where "the Christian Church" takes precedence of all others in numerical strength, as

in Missouri and Kentucky, and where, consequently, the Christian public has a chance to grow accustomed to the restrictive use of the name of the whole Church—even here the name chokes in the throat. And it ought to.

I was introduced the other day, at a missionary meeting, composed of a great body of women representing many denominations. The president, a brilliant and gracious woman, an Episcopalian, began her introduction thus: "We heard this morning from a Methodist and a Presbyterian. We have just listened to a representative of the Baptist Church. Our next speaker represents the Christian Church." I got up boiling. I knew there was not the slightest intention on her part to be ironical. She fumbled for the last word when she said it, and showed clearly that she was conscious of the invidiousness of the nomenclature, but she knew no other word to use except, perhaps, "Campbellite," and she was too much a gentlewoman to use that. Before getting into my address I took occasion to resent the use of the name "Christian" in a context that left open the formality of invidious inferences. I assured that body of Christian women that we Disciples tried to use the word "Christian" in no denominational sense, but that I regarded it as ill-advised on our part to call our churches "Christian" churches in contradistinction from Methodist and Baptist churches, and not only ill-advised but a positive affront to the rest of Christendom to call our Disciples' movement "the Christian Church"! I asked them not to call us the Christian Church, even if the practice of some of our churches did seem to indicate that we wished to go by that name. The grateful assent I received from all parts of the house, and from the president afterward, showed me how heavy a demand we make upon the courtesy of our Christian neighbors when we force them to use their own generic name in a way that excludes them from the connotation of it.

* * *

The claim that is made for the use of the name "Christian Church" on the ground that it will keep us from becoming a denomination, is disproved by a multitude of facts. That the name "Christian" has been sectarianized by us, almost as much as by the preposterous "Christian denomination," is obvious. Take, for example, the custom to which we are quite insensitive, of calling our congregations in large cities "First Christian Church," "Second Christian Church," etc. I was once pastor of a "First Christian Church," but it was not really the *first* Christian church of that community. The Presbyterian Christian church was older, as was also the Methodist Christian church. Yet in adopting and using that name, and in compelling others to use it, the members of "The First Christian Church" seemed to be quite unaware of anything invidious.

I often marvel how the founders of the American Christian Missionary Society could have passed the article in the constitution of that organization which provides that any member of "the Church of Christ" may become a member of the Society! Of course, they meant any member of a church identified with the Disciples' movement. They really were not planning for a Christian union missionary society, including in its membership any who belong to the body of Christ. I think the logic of our plea and the effective prosecution of it demanded that our missionary societies should

have been so organized. Had they been projected on the level of the undenominational Church of Christ they would have been the most potent force in Christendom today for Christian unity. But this vision was not vouchsafed to our fathers. This, however, is another story to which we will return in a later article. The point I am making now is simply that the use of the most catholic name in the whole range of Christian nomenclature did not restrain our fathers from denominationalizing it.

* * *

I am writing this article in Kansas City, where each of our local churches is called a "Christian Church," and where our brotherhood is called in common speech, "the Christian Church." I have attended several meetings of our ministers and leading church workers, and am impressed with the inevitable gravitation of our language to the sectarian level. I heard yesterday from several of the most orthodox leaders the expressions "our denomination" and "the Christian denomination," referring, of course, to ourselves. I have visited recently many of our large cities and shared in the conferences of our brethren. I am compelled to testify to my surprise at the apparently unconscious facility with which Disciple lips pronounce the term, "the Christian denomination." Coming from Chicago, as I do, where some specially conscious efforts are made to preserve, and, if possible, to fulfill the undenominational purposes of our movement, I cannot help noticing this strange development in the speech of my brethren. I am not here raising the question as to whether we Disciples are or are not a denomination. That question will get a whole chapter to itself presently. But I am simply pointing out, from the standpoint of our history, the incongruity of Disciple lips acknowledging that we are a denomination and distinguishing us from other denominations by the word "Christian"!

No, we neither convince the Christian world of our non-denominational character by the use of the generic name of the universal church, nor do we, as a matter of fact, by such use of the name "Christian" guarantee our movement against taking on a denominational character. We can be a denomination under the catholic name "Christian Church," just as easily as under any other name, and we could avoid being a denomination under such names as Methodist or Presbyterian as easily—or about as easily—as under any of the names by which we are accustomed to be called. This being true, it is hard to imagine any good excuse for continuing the confusion and the impertinence as well as the self-deception involved in calling ourselves "The Christian Church."

* * *

Happily the term "Disciples of Christ" is being generally revived in all parts of our brotherhood, and was never so widely used as today. It has all the scripture backing that the name "Christian" has—and perhaps more—but has never been taken up into common speech to designate the church universal. Thus it serves for our movement the double purpose of distinguishing us as a movement and yet leaving open the question of our relation to the denominational order.

I like the name "Disciples of Christ," as applied to individual Christians, and, for a movement in behalf of such ends as we have espoused, I think it is the richest and most satisfactory name that could be found.

CHARLES CLAYTON MORRISON.

Misuses of the Bible

Eighteenth Article of the Series on the Bible

By Herbert L. Willett

(Continued from last week)

MISUSES OF APOCALYPSE

But the most fruitful field of erratic speculation is biblical prediction. In a former study attention has been given to the great forward-looking ideals of the Bible, and their realization in the advancing kingdom of God. Messianic prophecy is now understood and appreciated as never before. But apparently this does not satisfy some of those who affirm their faith in the Word of God. Something more is needed. The Bible is believed to be a mysterious compendium of prediction, in which not only the events of the Christian dispensation were clearly foreseen and outlined, but a scheme of world history to the end of the ages was unfolded. Since the true books of prophetic character give little aid or comfort to this method of biblical interpretation, resort is usually taken to the apocalyptic works, such as Daniel and the Book of Revelation, in order to make good the effort.

Now it is precisely these books for which the church, both Jewish and Christian, has had the least use. The Jews rightly excluded the former from the list of prophetic documents, both because it was of too late an origin to be recognized in that group, and because it revealed an entirely different spirit. And the Book of Revelation, as we have seen, was excluded from most of the early collections of Christian documents, or received with question and misgiving. The reason for this is apparent to all careful students of biblical and contemporary literature today. Neither book is prophetic. But both, after the manner of that class of writings to which they belong, employ freely the devices of prediction for purposes of affording encouragement to the believers in the terrible days of Antiochian and Roman persecution. Their authors believed, and rightly, that deliverance was soon to come in the struggle of the saints against oppression. And they exhausted the vocabulary of picturesque description in the effort to make clear that comforting truth. Soon, said the author of Daniel, Antiochus, the madman, would perish and the saints of the Most High God come to their own. Soon, said the writer of Revelation, would the Empire of Rome, lately believed by Paul to be the friend and defender of the church, but now seen to be its most dreaded foe, perish in a ruin which would be the wonder of the world. Both were pleas for constancy in the light of a deliverance near at hand.

FUTURIST EXPLANATIONS

Yet no such simple and obvious explanation satisfies those who demand of the Bible the exhibition of portent and wonder. We are told that in these mysterious books the history of the ages is unfolded. Then begins at once the search for the characters who have played or are playing their part in the drama of the world. Here the freest fancy can be indulged. There is no scheme of interpretation so erratic that it cannot find sober-faced exponents. The fathers of the church indulged the same childish habit. They looked through the gallery of vivid pictures in which the scenes of late Hebrew and early Christian experience were displayed, and professed their ability to find there

the visible likenesses of Mohammed, Timurlane, and the various heretics of the mediæval age. The reformers were persuaded that one after another the popes and the enemies of the Reformation were represented by the man of sin and the little horn. The Roman Catholic ecclesiastics of the same period returned the compliment by naming the beasts of these lurid volumes after the reformers, with Martin Luther as unquestionably the little horn. The commentaries on these apocalypses teem with the names of kings and cardinals, popes and emperors, generals and statesmen, philosophers and sceptics, who have been clearly recognized by one and another in the pages of these long-suffering works.

It might seem that this diversion is sufficiently harmless to pass without comment. It is certainly self-corrective and in the end self-annihilating. A few hours of real study of the Bible in the light of history and literature blows away all these vagaries like the fine dust of the balance. When once the reader of the Scriptures is willing to pay the price of sane and sober investigation of their contents, he perceives that they have other and higher purposes than to map out schemes of future events for those whose curiosity makes them willing to exchange the simple duties of the Christian life for the fantastic guesses of futuristic speculation. The authors of Daniel and Revelation deal with their own respective ages and with no other. They were not peering into any distant future. They were attempting to aid their tortured and wavering brethren to live through a present full of bitterest anguish. The speedy triumph of the right was their one hope and assurance. In this they were not mistaken. Upon that one confident utterance they lavished the treasures of apocalyptic eloquence. And in the glowing language of hope which they thus employed, the saints of all the centuries have found comfort; not because the experiences of their own times were foreseen and described, but because that first earlier conquest of evil by good, of the world powers by the King of Saints, was the prelude and token of all future victories of the faith.

This misuse of the Bible by the attempt to read into its pages the events of our own time is sure to recur as long as the world endures. Particularly does it find its recrudescence in days of war and commotion like our own. Those who eagerly search these vivid pages of the apocalypses for descriptions of the great struggle in Europe, and for portraits of some of its chief figures, are harmlessly and happily ignorant of the fact that in every previous convulsion of human society in the past there have been those who in the same spirit searched the same pages, and with the same success. There is no corrective for this waste of time except a more intelligent view of the Bible as a whole. And as this comes with the recognition of those helpful principles which are now at the disposal of every well-informed person, there will be seen less of the unprofitable search for the marvelous and fantastic, and more satisfaction in the deeper and abiding truths made known to us by our Lord and those prophets and apostles who stood nearest him in spirit and purpose.

The Soul and the Crowd

By Joseph Fort Newton

Of the City Temple, London.

TAKE any page in the Life of Jesus, and one has always the feeling that it might have been written yesterday, or today. He was so in touch with life, and so in tune with the Infinite, that we can hardly think that He moved to and fro in a day far gone. Nor is the reason far to seek. Outward changes have been many, but in its essential realities life remains today what it was then, and what it will be ages hence. Because Jesus lived the Eternal life in time, He is a citizen of every age and every land—just as when a poet, like Homer or Burns, sings of love or death and the wayside flower, his song is immortal and never goes out of date. No other life has the same quality in anything like the same degree. That is why, when we read the story of His days, He seems to draw near and walk with us along the way—every act a parable, every scene a symbol.

THE TYRANNY OF THE MANY

What a parable of the life of our day is that scene of the multitude thronging Jesus, pressing upon Him, crowding Him, yet not touching Him! "Crowds" is the title of the book in which Stanley Lee describes so brilliantly the clutter of modern life, its clatter and its confusion. Never were human beings so jostled and jammed as they are today; never was life so teeming and turbulent. Our great cities, like New York and London, are human oceans in which the individual is no more than a tiny, lonely wave on a remote sea. Humanity moves in multitudes. Men think in mass. Often they huddle together in a way to suggest weakness rather than strength, ruled by the tyranny of the Many, yielding to the pressure of Numbers, mistaking massed ignorance for wisdom.

No wonder meditation is a lost art, since there is so little time to practice it, thronged as we are by a thousand things. Even our religious life is influenced by the crowd-spirit, and if a census is not more eloquent than a sermon, it sometimes seems to be.

INFLUENCE OF CROWDS

Few can resist the contagion of a crowd. Either we are exalted or degraded, owing to the crowd we are in, which may be a congregation at prayer or a mob in riot. At any rate, we do and think things we should hardly think or do alone. However mixed its motives may be, gaping curiosity walking side by side with yearning need, it means much to be in a crowd that is

"Jesus said, Who touched me? Peter said, Master, the multitude throng Thee, and Thou sayest Who touched me?"—Luke, 8:45.

following Jesus. At least we are going in the right direction, and, swept along by the bustle and presence of the crowd, we may be carried further than we otherwise would go. But crowd-religion is not enough, as we learn sooner or later, in time of trial and tragedy if in no other way.

MR. BRITLING

Here again the parable fits the need and situation of our time. Nearly all of us grew up in the atmosphere of Christian ideas and accept, in some degree, the facts about Jesus and the teaching of His words. That is to say, we are in the crowd that is following Him in a general way. Most of us, however, are like the man in the Wells story—"Mr. Britling Sees It Through"—to whom God was a thing of intelligence, a theory, a report, something told about but not realized. His thinking about God was like some one who had found an empty house, very beautiful and pleasant, and full of the promise of a fine personality. He had wandered through the house, making many curious explorations, but had never met the Master of it. Then came war, with its measureless woe and bitter tragedy. Amidst the darkness and confusions, the nightmare stupidities and the hideous cruelties of it all, he heard, downstairs, dear and friendly, the voice of the Master coming in. Mayhap the man in the story is Wells himself, whose mind is like a crowded city, and who may yet press through the throng of his thoughts and find God!

THROUGH THE CROWD TO THE HEALER

Of all those who followed Jesus that day, only one sick woman pushed her way through the crowd and touched Him. Nor did she do it because of the crowd, but in spite of it. For years, St. Mark tells us, she had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." St. Luke, himself a physician, spares his profession this severe satire, but he admits the fact. She heard of Jesus and "kept saying over and over to herself"—such is the force of the imperfect tense of the verb—"if I but

touch His garments, I shall be made whole."

Such a story represents a vast chapter in the book of human life. How many there are who languish in weakness, pursued by pain, hoping against hope, as year drags after year! If all such were gathered together at one pool of Bethesda, what a scene it would be to stir the heart and break it. Yet illness need not be an unmixed evil, unless we make it so. It makes us think of many things we often forget. Day by day the perspective changes and we learn to estimate all the world offers at its proper value. Happy are we if it leads us through the crowd to the Healer of our souls!

In answer to a deep need, there has come a new health mysticism, of which we need to take account. James analyzed this movement years ago, pointing out the elements entering into it, describing it as a product of America. It takes many shapes, but at bottom it is an effort to realize religion and apply it to both body and mind. Crude it may often be in its thought—lacking, as some one has said, the strength of true simplicity and the wealth of true profundity—but it is a force to be reckoned with none the less. Nothing is easier than to indicate its limitations—its tendency to make health an end instead of a means, its evasive optimism, its lack of liberating self-forgetfulness and sweet humility. But that is not the whole of the matter. They are blind who do not see in it a human need reaching out after spiritual laws and divine forces, seeking to put them to the uses of life.

The result is a recovery, in some sort, of a truth known to the early church, and which the church today is guilty of unfaith, as of folly, in losing. Instead of being angry at its own failure, the church ought to be glad that so many have been blessed, and ask why it is so.

SPIRITUAL DISCORD

Many of our ills—many more than we think—as we now know, have their roots less in physical disorder than in spiritual discord, and when that discord is removed the body becomes more normal. An old truth, to be sure, but a great truth all the same, and one that we had lost sight of along with much else. Through it thousands in our day have found their way to fellowship with the Love that will not let us go, rejoicing in deliverance from haunting fears and false sorrows which made life one long misery. Gen-

tleness and kindness have taken the place of dread or discontent, and they see life as a sunny upland where once it was a valley of shadows, drab, drear and desolate.

IN WEAKNESS MADE STRONG

But if health of soul should be our first concern, and is always attainable, it is not so of physical health. Not a few of the noblest and sweetest souls have become such because in the exigencies of pain and trouble, they have been driven back to the soul within the soul, and there have found the secret of strength and peace. Some of the saints came to their heritage of spiritual power, being made perfect through suffering. In weakness they were made strong, in sorrow they were sanctified.

St. Paul prayed earnestly that his thorn in the flesh might be removed, but it was not to be so. In spite of it, perhaps because of it, he became the mighty and tender spirit that he was, rich in sympathy, radiant in power. Stevenson lived with death at his elbow, in the faith that "The truest health is to be able to do without it." Such bodily ills as cannot be healed can be overcome by a high and daring faith which lays hold of the love of God, realizes it, and rests in it.

THE TOUCH FACULTY

There is in each of us, did we but know how to make use of it, what Ruskin called a "touch faculty," by which we may have access to vast, un-

guessed powers that are always and everywhere near us.

Some have no doubt read that story called "The Saint," by Forgazzaro, in which the whole of modern Italy is spread before us in a picture. It is a new version of the life of Francis of Assisi, written with rare insight and art, bringing back the glow and wonder of days of old. Many gather about the Saint and are healed, the while he speaks very plainly of their sordid selfishness in seeking ease of body and remaining sick or unclean of soul. Modestly he disclaims all power, all magic, save such as every man has in his own soul if he will only make use of it—the power of faith by which we may touch the hem of a flowing garment vast and white, and find purity and health of spirit.

"You exalt me because you are blind. If this girl is healed, not I have healed her, but her faith has made her whole. This power of faith is in God's world, everywhere and always, like the power of terror, which causes us to tremble and fall down. It is a power in the soul, like the powers which are in the water, and in fire. Therefore, if the girl is healed, it is because God has put this great power into His world; praise Him for it, not me. And now, listen! You offend God by believing His strength and bounty to be greater in miracles. His strength and bounty are everywhere, and always infinite. It is difficult to understand how faith can heal, but it is impossible to understand how these flowers grow. It is well to pray for health, but pray still more fervently to be able to adore the will of God, when it gives you death, as when it gives you life."

THE HEALER STILL WITH US

There speaks a sweet voice telling us the old truth taught by Jesus on the hills of Galilee. The church has all the sources of infinite power, without a mutilated gospel, if it will but realize and make use of what it has. No man need give up the gospel in order to be healed; he need only to practice it. Still, as of old, the Teacher, the Healer, moves to and fro in the midst of our crowded modern life, seeking to save us from ourselves and from the troops of ills that beset us. He is no dead fact lost in the mists of time, but a living presence to be known and loved as truly as in the days of His flesh, if, like the woman in her need, we make our way to Him through the throng and touch His seamless robe. Legend tells that her name was Veronica, and that she lived at Caesarea-Philippi. Eusebius says that he himself had seen at the gate of her reputed residence in that city a group of statuary, representing her kneeling at the feet of Jesus, who was stretching out His hand toward her.

Also, there is a lovely tradition that when Jesus was on His way to the hill outside the city gate, fainting under the burden of His cross, that it was Veronica who pressed through the crowd, as she had done on a day long gone, and gave Him a handkerchief to wipe His brow—ministering to Him in His tragedy with tender, womanly touch, as He had ministered to her of His grace and power.

The Church in the New World Situation

By John R. Mott

HOW important it is that the Church realize that it is in a new world, that it is a new world situation. It has been my serious responsibility to make world journeys for many years, and without design it has worked out so that I have made one of those journeys approximately every five years, which has a certain advantage in that it enables one to get a line, as it were, upon the world's tendencies and to observe contrasts.

A SHAKEN WORLD

Those successive world journeys have caused me to believe and to say that the outstanding contrast is that today it is a shaken world. It is shaken to its very base. All the foundations are heaving—yes, more, they are slipping. It is likewise a world that is overburdened. It is a

world that has always had its burdens to bear, but how light those old burdens seem in contrast with the burdens that come upon this generation! The interest on the new debts associated with this war will very soon exceed the total of the net income of the same nations before the war. The burdens hung around the necks of these nations are impossible burdens.

It is not surprising to my mind that there is a snapping in nation after nation. It is an impossible strain. It is not in man that walketh to maintain it, and the nation does not exist that can sustain it.

* * *

Oh, what a suffering world it is! I think I have known something of the sorrows of the people. I have tried, as the Quaker-discerning phrase put it, to let myself be baptized into a sense

of all conditions, that I might respond to the sufferings of all; but I shall not trust myself now to express my emotions concerning the sufferings of those peoples which I have seen. I shall revert to them. I can never escape them. They are with me by day and by night.

NEWLY REALIZED ENERGIES

It is a very serious world, no part of it more so than that part that tries to give you the opposite impression. And what a teachable world it is, what a teacher the world is, and what lessons are being enforced and how responsive we find whole nations, whole peoples! And happily it is a world which is revealing comparatively latent capacities, capacities the like of which we had not dreamed existed—undiscovered, newly realized energies, that make possible all that I am going

to now say in the way of a summons to the Christian Church as it fronts this absolutely unique and unprecedented world situation.

I have no doubt whatever in my mind that the Christian Church is being summoned today to get ready for that vast, that overpowering, constructive and reconstructive task that is coming apace. Oh, it will be on us all too soon! How poorly we are prepared in vision! How still more poorly we are prepared in leadership! And yet more how sadly we are prepared in the discipline of our souls for these great reconstructive tasks that are right at our hands!

WHEN THE WAR WILL CLOSE

It is a belief of mine that this great war will close by Christmas, provided this Nation becomes sufficiently serious in time. I do not say yet that I see the evidence, but it is my hope that we will be serious in time. We will not facilitate the end of this struggle by treating it as we are now doing. But as that thought arises with true solemnity and seriousness of the prices that must be paid in these awful months that are right in front of us, it is my firm belief that the struggle will be ended by the end of this year.

Oh, that great, that vast reconstructive task! Some of you have heard me go back over these early journeys, not the first journey around the world, or even the second, but from subsequent journeys, to speak of those nations of the Far East, that were once fixed like plaster on the wall, as plastic; that the old molds had been broken; that those civilizations were being recast and were ready to be recast in new molds, and you heard me press the question, Shall they be recast in Christian molds or in pagan molds?

THE FAR EAST PLASTIC

I may say in passing that there is some danger that we lose sight of the

fact that the Far East is still plastic; it can still be molded; and among the tasks that press in these days, we should not cease to press the great missionary task as it confronts the Far East.

Again, I would remind you that notwithstanding this fateful war, that is still a fact, it will be determined within half a generation whether Africa is to be a Mohammedan or Christian continent.

Some of you heard your delegates that came back from the Panama Congress of Christian Work a year ago last February, report in oral address and likewise in written statements, that all of these Latin-American republics that lie to the south of us are today peculiarly accessible and responsive to the constructive ministry of pure Christianity.

Those facts have not changed, but the man or the woman is not here who three years ago ever expected to live to see the day that he would hear a witness come among us and say, "All Europe is in the melting pot." And yet that is precisely what I in accuracy must here declare. It has been my lot to go over to Europe each year for over twenty-five years, and some of those years more than once. I am free to say that I have never known Europe until these last journeys which I have made since this war began.

RELIGIOUS RUSSIA

The nations over there that you associate most with the unchangeable and with the conservative, are today the most plastic of all these nations. If I had entered into discussion two years ago, as I many times did—yes, a year ago—with reference to my impressions in those countries, and given faithful answers to the different inquiries, I did not find anyone and still less I think did I believe myself that the land over there that would witness the most stupendous changes of all of them would be Russia. I

have not found the person that expected that, even the most observing and intimate student of things Russian.

I think there is no land more than Russia that holds the fate of the coming year's situation, as it is in the belt of power where we find Japan and China, Germany, France and England, this country and Canada, blending the strongest strains in Europe and Asia, having the three most powerful religions of the world, Christianity, Judaism and Mohammedism; having a people with marvelous capacities for vicariousness, for suffering, for adventure and heroism; having what I regard a people the most religious of any people, unless it be the British Indians, and I do not know that I should make that exception. I see on the horizon no land with larger possibilities for the coming day.

EUROPE IN THE MELTING POT

Is it not highly significant that the Church today is facing a new world in which lands like Russia are—yes, and Turkey! It is going to be an absolutely new Turkey. We are going to see changes in the next ten years that will transcend all that has happened in Turkey in the centuries. We are going to see a new Balkans, that great tinder-box which kindled this world conflagration. We are going to see a new Austria-Hungary—and I could enumerate others in the list.

All Europe is in the melting pot. Old things are passing away. Notice my language: All things may become new, not as a result of magic, not because of chance, not because of this war, but because throughout all Christian churches there shall be sufficient leadership to take hold of these nations of the Near East, of all Europe that may need our ministry, as well as the Far East and Southern Asia and Africa and Latin-America, to lead them out into this new age.

A Letter from Dr. E. L. Powell

Addressed to the President of one of the colleges of the Disciples, who, with certain of the teachers in the school, has been charged with teachings inconsistent with standards formerly prevailing in the institution, and with the recognized testimony of the Disciples of Christ as a body. It was understood that these matters were to be inquired into by the Board of Trustees of the college, as the properly constituted body for such procedure. To that group, through the President, the letter was sent.

MY DEAR BROTHER: I do not wish to intrude on the deliberations of the Board of Trustees, as they shall give themselves to a serious and prayerful consideration of certain charges which have been made against yourself and others of your faculty involving the questions of authority, liberty, and faith.

These are vital matters. Our construction of these three words determines whether or not we have a right conception of the whole genius and spirit of the Disciples of Christ. Our history as a religious people, as I construe it, would be stultified and brought into open shame if in the first place any Board of Trustees, whether of

college, local congregation, or missionary society, should presume by any formal action, which would be ecclesiastical action, to pronounce judgment and to inflict penalty upon any of its employees where the question involved is not one of character, ability, or spiritual consecration but only departure in conviction concerning matters which

do not pertain to the one essential faith, namely: faith in Jesus Christ as the Son of God, and conscious loyalty to His authority as the individual soul shall construe that authority.

We have always fought every form or manifestation or expression of ecclesiasticism. The one thing which makes ecclesiasticism repulsive, hateful, and devilish is its claim to exercise authority in matters of faith over the individual conscience. We have always insisted that the invisible authority of Jesus Christ alone shall be recognized in matters of faith. That authority must be interpreted by the individual soul. It must be self-imposed. If it is not self-imposed it becomes external, and when it becomes external in the realm of religion it becomes an ecclesiasticism.

In other words, a few men constitute themselves and their opinions and convictions as the standard by which the loyalty of others shall be determined. Either we should accept a written creed with its thirty-nine articles, more or less, and admit that we are and shall be creed-bound and creed-governed, or we must claim our Protestant right which we have always claimed—the right of private interpretation, with all of its weaknesses and blunders, but with its glorious opportunity to be led out into larger and richer revelations of God's truth.

It is absurd that the most Protestant body among the Protestants, the Disciples of Christ, should at a time when other religious bodies have thrown off their creeds, attempt to fasten upon any company of teachers or preachers or the humblest disciple the personal and individual views and interpretations of a few men—should attempt, I say, to constitute themselves an ecclesiastical court to sit in judgment on this matter of orthodox faith.

* * *

Secondly, in the selection of teachers of a Bible School, or a Theological Seminary, or in the employment of missionaries for the foreign field, either in their selection or in their con-

tinued employment, concerning what matters has such a Board the right to inquire? If a teacher is to be chosen it is certainly right to ascertain concerning his health, his fitness for the particular work, his mental attainments, and whatever information may reveal his personal worth and character as a Christian man. I affirm, however, that among the Disciples of Christ no Board of any sort has the right to require of any employee more than is required of the humblest Disciple when he is received into the membership of the church. Anything more required is outside the realm of faith and orthodoxy. The most that is required concerns the fitness of the man to do the work for which he is employed. To ask him what he believes about the inspiration of the Bible, about the atonement, about baptism for the remission of sins, about imputed righteousness, about evolution, or a hundred other questions, is to make it fair and just that those who are asking such questions should have put down in stereotyped form certain interpretations of Scripture as infallible and inspired, and to which conformity is demanded on the ground that such creedal propositions and interpretations are the divinely authorized standard by which to measure all teachers and preachers and all disciples of Jesus Christ. We are driven inexorably to the conclusion that a creed and an ecclesiastical court alone could justify such procedure.

For my own part I would fight to the last ditch any such impertinence and any such violation of all that we as a people have stood for for more than a hundred years, and all that makes Protestantism to be differentiated from Romanism. In fact, it is the sharp dividing line between Romanism with its persecutions and cruelties, its suppression of the rights and liberty of mind and conscience, and Protestantism with its glorious combination of liberty and loyalty. In God's name, have we lived and wrought for a hundred years to be brought to the humiliating confession that we do not know

exactly what it is that makes the Disciples of Christ the most glorious Protestant fellowship in the world?

* * *

Thirdly, I sincerely hope that the Board of Trustees will not allow themselves to be put in the company of Inquisitors at the bidding of a small company of men, who, however loyal to their understanding of Protestant Christianity, are carrying us back to the 16th Century battle fought and won by Luther and refought and won by the Disciples of Christ when our own great movement was inaugurated.

If the Board should fail unanimously to sustain and to support the men against whom these charges have been made, a blow would undoubtedly be inflicted of a very serious character against our own religious body, and we would be made a spectacle, almost a laughing stock for the great religious bodies who have but recently come into their heritage of Christian liberty, and who at this moment would regard a heresy trial as an anachronism and religious absurdity.

Democracy is breaking loose throughout the world. Bureaucracies are perishing under the glare of battlefields. Let us not have in the free church of Jesus Christ any miniature—the very thing in the religious realm which is being smitten with the wrath of God on the battlefields of Europe and in which free America, thank God, is taking her part. Both civil and religious liberty make it worth while to be alive at all. For we do not live in our intellectual accuracies but in our loyalties, and the supreme loyalty which involves all others is loyalty to Jesus Christ.

As J. S. Lamar used to say, "We ask not one question concerning your faith in anything in the Bible or out of the Bible, but only concerning your faith in Jesus Christ. If you get right in relation to Him you will get right in all other matters."

Yours sincerely,
Louisville, Ky. E. L. POWELL.

After the War—God

By Shailer Mathews

In The Biblical World

DISCUSSION of navigation is easy for those standing on the shore. For the crew of a storm-wrecked vessel it is a matter of life and death. We call the one group academic, the other vital and practical. But books on navigation are not written during storms, and the compass

was not invented while men fought shipwreck.

Nor do storms and shipwreck prevent the study of weather and wind, tides and currents, steam and electricity.

Similarly men should prepare for hours of national storm in days of

peace. War no more shows the futility of preparation for peace than storms argue against navigation laws or quarantine against sanitation. In moments of sanity we should organize thought and social attitudes as a protection against possible hysteria in moments of crisis. Peace, not war, is normal.

Can we, as Christian people, thus train ourselves in days of indecision, when the fate of nations is in the balance?

If we cannot, we have not yet learned the full meaning of faith in God.

A DANGER IN FAITH

True, there is moral danger even in a nation's faith in God. For a nation, like a man, may so unblinkingly believe in the justice of its cause as to identify its motives and methods with divine Providence. But such confidence is not true faith in the God of Jesus. To believe that God is on our side may mean only bescriptured brutality.

True Christian faith does not seek to persuade God to work with us; it seeks rather to work with God.

And if God is like Jesus, then love and not hate, justice and not physical force, forgiveness rather than injury,

are the ultimate bases of national greatness.

Has any nation yet given full consent to that sort of faith in God? Can Christian patriots yet pray that God's rather than their government's will shall be done?

A war in the defense of the spiritual precipitate of civilization is justifiable; in the last resort it is a duty. For it is a less evil than the loss of spiritual achievements. War to preserve ideals is better than moral anarchy, however scientific or euphemized.

"REMEMBER TYRE AND NINEVEH"

But it is an evil none the less. Its grandeur is given it only by those who dare sacrifice life to preserve the moral achievements of the race.

And after war has done its worst or its best, there still remains God—the God of Love and Law—to reckon with.

The laws of the spiritual order are as final as those of the physical. Civilization consists very largely in ordering our life in accordance with them. The spiritual forces which such laws describe will remain long after the wrath of man with all its miseries has passed. To violate them is to suffer.

Justice, established not by might, but operative in the structure of the world, is one of these forces.

Love, as terrible as it is merciful, is another.

And on Justice and Love a nation, like individuals, depends. When it obeys them it builds firmly; when it disobeys them it suffers.

Remember Tyre and Nineveh.

Nations of today, like them, have their Day of Judgment.

War cannot destroy our moral universe.

After the war there will still be God.

Recent Books

THE NEW POETRY: AN ANTHOLOGY. Edited by Harriet Monroe and Alice C. Henderson. Undoubtedly, it is a good thing as often as possible to bring a wealth of poetry and near-poetry within the covers of a book for general consideration; and there is much good poetry in this collection. For Masfield, Lindsay, Sara Teasdale, William W. Gibson and de la Mare are here represented. One does wonder how much of the contents will have been eliminated after twenty years. It happens, interestingly enough, that the first poem in the book, one of Conrad Aiken's, is as solidly old-fashioned as the most conservative of university professors could wish for. There is enough of the "old poetry" in the collection to make it feel at home with volumes of Shelley, Keats or Tennyson. (Macmillan Company, New York. \$1.75 net.)

* * *

THE ALTAR OF FREEDOM. By Mary Roberts Rinehart. This is "An Appeal to the Mothers of America." As

Mrs. Rinehart has a son in actual service in Europe, she is saved from any sentimentality in her vigorous appeal to other mothers. This little volume will aid in making America's war for permanent peace a success. (Houghton Mifflin Company, Boston. 50 cts. net.)

* * *

THE YUKON TRAIL. By William MacLeod Raine. The story of the rival loves of a college graduate and a successful miner for a very lovable girl, with the great Yukon country as the background of their adventures. Rapid action, bold adventure. (Houghton Mifflin Company, Boston. \$1.35 net.)

* * *

ANNE OF THE ISLAND. By L. M. Montgomery. Mark Twain said of "Anne of Green Gables" by the same author: "In 'Anne of Green Gables'

All books reviewed in these columns may be secured at price listed from Disciples Publication Society, 700 East 40th Street, Chicago.

you will find the dearest and most moving and delightful child since the immortal Alice." This is the same Anne, but older grown. The new story tells of her college life and her romance. (The Page Company, Boston. \$1.25 net.)

* * *

BURNS: HOW TO KNOW HIM. By William Allan Neilson. Because of the humanity of the great Scotch singer, this will no doubt prove one of the most popular of this very useful series of books. It reproduces all the favorite poems of Burns, with many others it is well to know. (Bobbs Merrill Company, Indianapolis. \$1.50 net.)

* * *

POEMS OF AMERICAN PATRIOTISM. Selected by Frederick Lawrence Knowles. This collection contains all the great poems of patriotism produced in our country from the Revolution to the Spanish War. Well worth having for reading in these tumultuous times. (L. C. Page & Company, Boston.)

The Torch-Bearers

By E. J. Gillman

GOD send us men whose aim 'twill be,
Not to defend some ancient creed,
But to live out the laws of Right
In every thought and word and deed.

God send us men alert and quick
His lofty precepts to translate,
Until the laws of Right become
The laws and habits of the State.

God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, his work to do.

God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the State.

—The Survey.

Social Interpretations

By ALVA W. TAYLOR

What Can the Churches Do in War-Time?

There are multitudes who cannot believe war is compatible with Christianity and many are raising the question as to whether



one can be a Christian and fight. Whatever the conclusion to these issues there is one fact undeniable, and that is that we are soon to be in the fight and that we are already in the war. There is, therefore, one practical question that faces the churches and that is: "What can we do to meet the emergency and apply the Gospel to things as they are?" Humanity is being wrecked wherever war reaches and Christianity, in many hearts behind the battle lines, is meeting a like fate.

The churches can hold up the eternal verities of the Prince of Peace and show his spirit and lift up in the hearts of men those unused portions of his Gospel that might have kept the world from war had they been used even through the past century; in the very midst of war they can proclaim the principles of brotherhood and peace, with war as a horrible illustration of the folly of trying to live without them.

Then the churches can follow the great Physician in binding up the wounds of the soldier and all others who suffer in the war. Shall it be said of the living Church of Jesus Christ that it was so busy and absorbed and conventionalized in keeping its own machinery going that it could not arise heroically to the calls of distress from the millions at the battle fronts and the still greater numbers in the war areas?

Here is the cry of dying Armenia—a Christian nation dying at the hand of the Turk—and the one great Christian institution as an institution takes no action to mobilize its vast resources, but leaves it to other organizations to act in the name of Christ.

Why is the Church of Christ so inert and passive in the presence of such a cry of distress?

The Churches and the American Red Cross

The church as a whole is inert because there is no homogeneous organization of the church as a whole

and because it is so thoroughly institutionalized and conventional that it seems difficult to turn from the usual program and do extraordinary things. But this is the most extraordinary human crisis that has confronted the modern church, and it must arise to it or suffer itself for its immobility and remissness. It is not enough to say that Christians do thus and so to meet the crisis; it would be quite as honest for the government to leave the fighting to the Americans who have volunteered under other flags and then say, "but Americans did it." It will be cowardly in the churches to say, "It was our influence in individuals" that bound up the wounds when they have as churches done nothing. So we face the practical issue, "What can the churches do?"

The Federal Council offers the only chance for homogeneous action and their recent meeting in Washington offered suggestions to the local congregations; that was the best they could do with our present heterogeneity. But there is one very practical thing every local church can do; it can support the American Red Cross. The Red Cross is Christianity at work in both the name and the spirit of the Great Physician—the compassionate Christ who went about doing good. It flies his emblem and carries the sacred symbol of the Cross by the side of all the flags, whether pagan or Christian; it knows neither race nor creed but only mercy under the sacrificial cross. It furnishes the homogeneous organization and scientific efficiency and combines all the necessary elements for the most practical and efficient and merciful administration of Christian help in times of emergency. Japan has 1,800,000 members. Shall pagan Japan outrun Christian America in fealty to this Sign of the Cross at a time when humanity perishes?

Every pastor can give his people a rousing sermon on the matter and enlist members while his plea rings in the ears of his people; and he can organize his women members to make Red Cross supplies. Here is a concrete, tangible service for every church. If specific directions are desired, write the editor of this page at Columbia, Mo.

The Soil—The Gift of God

With the cause of humanity, democracy and the future peace of the world seeming to hang on the productivity of our American farms we are brought to

see the soil as the very gift of God, something as the dweller in Judea looks upon water in that "dry and thirsty land" until the water carriers cry in the streets "the gift of God."

Our American soil has been little treated as God's gift for the sustenance of humanity. It has been robbed of its fertility to enrich the man who tilled it for the time being; it has been traded upon as if it were a thing made by the hands of the man who happened to possess a title deed to it; it has been flung out in dominions to railroads and corporations and other speculators, who have held it until time and fortune would add to human need for it enough to compel homeseekers to pay a large profit for it; but seldom has anyone arisen to name it as God's gift to the human race as a means to answering our prayer for daily bread; and now the starving world cries for bread and the American farmer must, in God's name, answer the prayer.

And this farmer faces inflated prices on the land that are all too often manifested to him in the language of chattel mortgages and high rates of interest; or as a tiller of the soil nature is prohibited by the title deeds of others from furnishing him a homestead of his own and the main fruits of his toil must go to pay small interest upon the artificial values our land arrangements foist upon the holder of the deed. He turns to the banker to get funds for the larger sowing the government asks and is met by the "business as usual" slogan in the form of the "usual" rates of interest with the "usual" ironclad security which good business demands.

What if the soil were sacred to the uses of humanity and held inviolate to the homemaker and breadwinner and then this homemaker and breadwinner looked upon it as a trust from the Creator and preserved its fertility inviolate and devoted it zealously to furnishing the world its daily bread without the interference of wheat speculator and the traitorous war manipulator of food? The world would be fed by the soil as the Gift of God where humanity may perish with it used as the pawn of speculation.

God is continually giving. He will not withhold from you or me. I hold up my little cup; He fills it full. If yours is greater, rejoice in that, and bring it to the same Fountain. Were your little cup to become as large as the Pacific Ocean, He still would fill it.—Theodore Parker.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

Farewell to Joseph Fort Newton

The New York Federation of Churches brought together forty leading ministers of the city on May 5 for a farewell dinner to Rev. Joseph Fort Newton, who was passing through the city on his way to London where he will be the spiritual successor to Joseph Parker and the Rev. Reginald J. Campbell. Dr. Newton was toasted by his confreres of the Universalist ministry, which fellowship he is leaving, and by the Congregationalists, into which fellowship he is going. Men of the other denominations were present, and Dr. Newton in his reply expressed earnest appreciation of his experiences in the Baptist church where he began the Christian life. Truly, the business of changing denominations is attended with more courtesy than in the old days. This farewell dinner is something rather new in the experience of evangelical churches.

Presbyterians Vote for Union

The General Assembly of the Presbyterian church in the U. S. A. in session at Dallas, Texas, has voted with the greatest enthusiasm to make overtures to their southern brethren for union. The southern body is a very conservative one, but it is thought that the union may be consummated. The Methodists still have their union proposition pending. The Baptists alone are divided on sectional lines and at present have made no significant moves in the direction of restoring harmony in their fellowship. When religion is no longer divided north and south, the nation will have a better chance to forget the sectional spirit.

Leading Methodist to Be Social Service Secretary

Rev. Worth M. Tippy had until recently the distinction of preaching in the Methodist church which paid the largest salary received in that denomination. He resigned his pulpit to accept the position of secretary to the social service commission of the Federal Council of Churches. He is also in the rank of associate secretary of the Council itself.

Bishop of London Is Unconventional

The Bishop of London is regarded as unconventional by some of his dignified confreres. He recently walked on foot through the metropolitan area

of London, stopping at frequent intervals to preach. It is said he talked plainly on plain things. He arraigned England for spending 350,000,000 pounds on alcoholic liquor during the war. He also spoke with great plainness about many other matters of a moral nature. Among other things he denounced the salacious tendencies in the theaters and spoke of the immodest dress of the women of London. All of which marks him as rather more of a Puritan than an Episcopalian.

English Sunday Schools Going Down

The evangelical churches of Great Britain are living in difficult times. Even before the war they were suffering decline, especially in the matter of Sunday school membership. The condition has grown so bad lately that the churches are asking if the Sunday school can continue. With the decline of Sunday school work, there has been a corresponding decline in the number of confessions of faith in the churches. The free churches are facing this problem with great earnestness.

Congregationalists Change Meeting Place

The Congregationalists had planned to go to the coast in the fall for their National Council, but as a measure of war economy they have decided to hold the Council in Columbus beginning October 10.

Theological Education Inefficient

A recent clerical "round robin" addressed to "the leaders of the Church of England" says this of the present status of theological education: "The National Church does not provide a system of theological training which can be compared in thoroughness with that provided by the Presbyterian or the majority of the Free Churches. Our colleges represent sectional interests and lack adequate endowments. Consequently, the education is meagre and one-sided, and while the clergy have seldom been more industrious and devout, they tend, as a whole, to be out of touch with the life and thought of the people. The teaching of the Church fails to grip and convince the modern mind, chiefly because it is not expressed in intelligible and living terms. Will the bishops appoint a small commission, men and women, of various classes, to investigate and to remedy the evil?"

Mobilizing the Church

The following is the message of Dr. J. H. Jowett to the American Church concerning its duty in this time of war: "The Church must mobilize her powers of intercession. She must nourish her ideals by the inspiration of the Word of God. She must enthuse her own courage and the courage of the people by proclaiming the most exalted conception of the national cause. She must call upon her sons and daughters to count it a glorious privilege to rally to the nation in the service of the King of righteousness. In a word, the Church must be the Church militant, the burning antagonist of established iniquity, and she must travel to her end if need be through peril, toil, and pain."

Evolution or Honesty the Test?

To the question propounded recently whether a man could be a Christian and still fail to believe the generally accepted theory of the creation as recorded in Genesis, Dr. S. Parkes Cadman replied with striking effect: "He can take any account of the creation he pleases, and be a Christian, but he cannot be a Christian and put sand in the sugar." In other words, faith without works may be dead; but faith with wicked works is sinfully alive.

Endow a City Church

All church leaders know that the down town churches in the great cities must be endowed or else be driven back into the suburbs. It is gratifying to hear the announcement of a gift of \$100,000 for Second Presbyterian church, Chicago, of which Rev. John W. MacIvor is pastor. Mrs. Margaret L. Butler is the donor. It is stated that the funds will be invested in such way as to produce an income of six thousand dollars a year.

Russian Monk Preaching in This Country

George Philipsky is a former Russian monk who was banished to the Ural mountains because of his Christian activities. He later escaped to America and is now at work among the munition workers at Hopewell, Va. While he is supported by the Presbyterian board, he declares it is his purpose to work among his countrymen in such way as "to make Christians—not Presbyterians or Baptists or Methodists, but Christians."

The Sunday School

Love's Way on the Cross

The Lesson in Today's Life*

By E. F. DAUGHERTY

"JESUS died for our sins!" Men and angels have never, will never cease to wonder at the fact. When the fact got under the skull of Paul and stormed his heart, it swept him to the pinnacle of determination to "know nothing but Jesus Christ and Him crucified!" Though it was as "King of the Jews" he met that ignominious death, it is as King of the Hearts of Men that he persists the ages through, for he grips them as no other personage ever did or can, whether they be Jew or Gentile, bond or free. Any life of any age in the world, accepting Jesus' claims, must tremble before the marvel of "he loved me and gave himself to die for me"—must say in words like those of the song, "I stand all amazed at the love Jesus offers me."

There it is—L-O-V-E—incarnate, universal, yet personal, exemplifying its essential nature in the last life test of—death. "He saved others, himself he could not save"—and love never has saved itself first, but always others first, and in that "other-ism" finds its own. So was exemplified the deepest law of the immortal spirits of men, "Except a grain of wheat fall into the ground and die, it abideth alone."

* * *

How the curious minds of time have shrouded this fact of love's nature with theological dogma, philosophic vagary, and casuistical sophistry! The exact place of the crucifixion, the particular and certain day, the hour in that day, the height of the cross, the reason for the "words" therefrom, the states of mind in the various beholders—about these matters and other incidental things, tomes of wisdom have been printed—but wise hearts and simple, great hearts and small, young hearts and old, miserly hearts and generous—yea, hearts of all types—feel the thrill of the outstanding fact in the earth-born career of Jesus Christ. "He died for our sins." The innocent for the guilty, the pure for the splotched, the mighty for the impotent.

*This article is based on the International Uniform Sunday school lesson for June 10, "Jesus Crucified." Scripture, John 19: 16-30.

At-one-ment with God is the thing in this fact that makes it supreme over all other facts in human thought. Taking Jesus for what he was and is, any soul can come forth with to peace, and there's the deep, persistent passion of the universal human heart—the passion for peace. Nowhere can it ever be had by either the individual conscience at war with itself and God, nor amid the nationalistic rivalries where in war's way soldiers and sailors and civilians sacrifice their all to Mars—nowhere can peace ever come save at the foot of the cross whereon "Jesus died for our sins."

* * *

Here—at the foot of the Cross—some day, nations no less than indi-

viduals and righteousness—loving groups, will sit enthralled by the marvel of the love which ever could but never does "save itself" first!

On the scientific pronouncement that "self-preservation is the first law of life" the nations fight today; on it the hordes of earth have builded their vast achievements; by it clearance is had oftentimes when murder is charged by courts; in it the world seems unanimously to acquiesce on the last resort. It is scientific evolution's heart and core—and buttresses the reign of the "survival of the fittest."

* * *

Let us take pause today in contemplation of the "fittest" who are dying on war's fields by that law's operation. Then pause with longer thought of love's way on the cross. Is there eternal incompatibility here? Some how, some way, some day the clashing in our lines of thought will be straightened, and the world will see clearly all items of reconciliation in world paths of love. Surely the Lord God Almighty will make them plainer when the present days of strife shall have passed.

BOOKS ON EVANGELISM

- Recruiting for Christ**—John Timothy Stone. Hand-to-Hand Methods with Men. \$1.00 net.
The Real Billy Sunday—"Ram's Horn" Brown. \$1.00 net.
The Soul-Winning Church—Len G. Broughton. 50c net.
The How Book—Hudson. Methods of Winning Men. 50c net.
Thirty-One Revival Sermons—Banks. \$1.00 net.
Pastoral and Personal Evangelism—Goodell. \$1.00 net.
Revival Sermons—Chapman. \$1.00.
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Disciples Table Talk

Commencement Program at Hiram College

The commencement program at Hiram will be carried out as usual this year. Sunday morning, June 10, the baccalaureate sermon will be preached by President M. L. Bates. On Monday evening, June 11, an opera, "The Sorcerer," will be presented by the Musical Art Society of the college. On Tuesday morning, June 12, the commencement exercises will be held and Dr. Hugh Black of New York City, will give the address on this occasion. On Tuesday evening the literary societies will present the play, "The Passing of the Third Floor Back." The senior class this year at Hiram numbers forty-six and is one of the largest classes ever graduated from the school. There is also one post graduate.

Founders Day at Drake University

May 8th was observed this year at Drake as Founders Day. Thirty-six years ago the articles of incorporation were filed. President Bell delivered a congratulatory address; C. O. Denny, having been a member of the faculty since 1889, paid tribute to the founders of the school; Geo. A. Jewett recounted incidents connected with the founding of the institution, and Edward Scribner Ames, of Chicago (Drake, '89), delivered the principal address, which is highly spoken of by the *Christian Worker*, of Des Moines. In the evening a banquet was served at the Chamber of Commerce. There were toasts and responses, and Dr. Ames was again chief speaker. During the banquet hour President Bell received telegrams from various gatherings of the alumni at other places, who were also celebrating the day.

Indiana's 1918 Convention to Meet at Newcastle

Newcastle, Ind., won over Vincennes by a close vote in the contest for the entertainment of the 1918 Indiana convention. The new officers of the state organization of Disciples, elected at the recent Kokomo convention, are as follows: President, Paul Preston, Angola; vice-president, Clay Trusty, Indianapolis; secretary, Carl Burkhardt, Franklin. The advisory board is: Cecil J. Sharp, Hammond; C. E. Underwood, Indianapolis; G. B. Davis, North Salem; W. E. Carroll, Shelbyville; C. H. Winders, Indianapolis; H. G. Connelly, New Albany, and W. E. M. Hackleman, Indianapolis.

Community Plans at First Church, Kansas City

"The Task of the Down-Town Church" is a booklet gotten out by First church, Kansas City, of which J. E. Davis is pastor. It contains the pictures of T. P. Haley, who was pastor of the church from 1881 to 1894, W. F. Richardson, who was pastor from 1894 to 1917, and J. E. Davis, who assumed the pastorate, February 1, 1917. "The Task of the Down-Town Church" sets forth the history of the old First Church and its accomplishments, together with the outlook and plans for the future. The plan is to make the church not only a preaching center, but a social service center as well. The church is located "within

three blocks of the retail center, in a territory filled with rooming houses" and in close proximity to many of Kansas City's educational institutions.

Disciples in Convention at Waynesboro, Pa.

The Christian Missionary Society of Maryland, Delaware, and the District of Columbia celebrated the close of the best year in its history at its fortieth annual convention held at Waynesboro, Pa., May 21 to 24. The society received \$3,366.07 during the year. The contributions from churches were \$350 more than for the preceding year. Mission churches were assisted to the extent of \$2,642.53. Expenses of operation were only \$166.04. The balance in the treasury was \$766.34. Reports from 46 out of 48 churches in the territory of the society showed a membership of 9,356, with 1,135 additions including 636 baptisms. The churches raised \$133,826 for all purposes. Special items of progress were reported by several churches in spite of the stress of the times. The program included "preachers' day" and sessions devoted to the work of the Bible schools, Christian Endeavor Societies, and the C. W. B. M. auxiliaries, besides the general sessions. Some addresses of high character were made by J. M. Philpott, R. H. Miller, Grant K. Lewis, P. A. Cave and Peter Ainslie. The music was in charge of Joyce H. Thomas. A tone of progress and optimism pervaded the whole convention. Francis H. Scott, of Baltimore, was elected president of the society for the coming year. The Waynesboro church, under the ministry of C. A. Frick, has made good growth and has enlarged and improved its building.

Program of Missouri's State Convention

The date of the annual convention of the Missouri Disciples is June 12-14, and the place Mexico. The C. W. B. M. sessions will occupy the Tuesday afternoon and evening periods, Mrs. Ralph Lashaw, president, being in charge. Mrs. Bertha Lacock will give an address at the evening session. On Wednesday morning county and district work will be discussed, and the convention sermon will be delivered by E. F. Leake, of Independence, his theme being "The Church and the Community." A feature of Wednesday afternoon will be a series of "Parallel Conferences on the Local Church." E. M. Todd, of Christian University, will give an address on "Religious Education." M. A. Hart, state president, will give his address on Wednesday evening. A. E. Cory will speak on the "Men and Millions Movement." C. Emerson Miller, of Maryville, will deliver an address, representing all the missionary interests, on Thursday morning. In the afternoon Geo. E. Roberts, of Trenton, will speak on the "Every Member Canvass," and four fifteen-minute addresses will be given by R. E. Emberson, Columbia, on "The Rural Church"; Prof. W. H. Pommer, Columbia, on "Church Music"; M. C. Hutchinson, Fulton, on "The Relation

"To my mind the 'Century' incarnates the very spirit that originated and that perpetuates today our religious movement."—L. O. Bricker, Atlanta, Ga.

of the Bible School and the Morning Service," and Ellmore Sinclair, Kansas City, on "Continuous Evangelism." At a men's banquet at 5:30, speakers will include R. F. Lozier, Carrollton; J. Kelly Pool, Jefferson City, and Hon. Champ Clark of Washington, D. C. At the women's banquet at the same hour speakers will be Miss Serena Atchison, Miss Ida M. Irvin and Mrs. E. E. Francis. On Thursday evening C. C. Morrison will speak on "The Church in the Midst of a World War," and P. H. Baker, of Westerville, O., will consider the theme, "A Dry Nation." An especially fine feature of this convention is the emphasis being placed on "the reverent attitude" in relation to various phases of church activity. Brief talks emphasizing reverence in work and worship of the church, Sunday school, etc., will be given by H. P. Atkins, J. E. Davis, E. B. Shively, R. M. Talbert, J. H. Coil, E. E. Francis and B. A. Abbott. It should be noted that the State Ministerial Association has arranged a program for Monday evening and Tuesday morning, with the following features: Address, "The Young and the High Cost of Amusement," Prof. W. A. McKeever, University of Kansas; President B. L. Smith's address, "The Rising or the Setting Sun?"; paper, "The Student's Side of a Preacher's Life," F. L. Moffett, Springfield; address, "The Church and Constructive Child Welfare," Professor McKeever. All persons expecting to be present at the convention sessions should write to Mrs. O. A. Adams, chairman registration committee, Mexico, Mo.

"Temperance Sunday" at Bloomington, Ill., First

First church Sunday school at Bloomington, Ill., observed Temperance Sunday on May 20, with a playlet entitled, "The Children's Tribute to the Prohibition States," a production of the National Woman's Christian Temperance Union of Evanston. The program was in charge of Miss Grace Peck, temperance superintendent and office secretary of the church and school, and was witnessed by more than 500 persons. A large American flag was borne to the platform by a Junior boy, and the wreath bearer was a little girl from the same department. The readings by an intermediate young lady as Miss Columbia, and the appeal from a "son of Illinois" were especially effective. A trio, "The Children's Happy Day," was sung by three young ladies and assisted on the chorus by the states. Nineteen young ladies in white representing as many prohibition states, were present; and Illinois in her robe of black gave the voters another chance to think. The regular Sunday school organist, Mr. Elmo Dillon, was in charge of the music and played "Home Sweet Home" and "Dixie" during the readings by Miss Columbia. The program closed with an organ number, "The Star Spangled Banner." In the course of the drilling for the program Miss Peck learned that in her corps of states was a local bartender's daughter taking the part of Washington; and that the gown Miss Columbia was to wear was being made by a bartender's wife and aunt of the young lady assuming that part.

Old Soldier of Christ Fights for Country

S. D. Martin of Portland, Ore., a Cuban war veteran, and who claims to be the first Disciple preacher in Alaska, having preached for a year (1901-2), up and down the Yukon, is now busy again

as a soldier of the legion, as well as of the Cross. He has just organized in a farming community a company of the 1st Oregon reserves, was unanimously elected its captain, and now drills the unit "regularly and frequently." Although primarily a minister, having been educated at Drake University under the tutelage of A. I. Hobbs and Chancellor Carpenter, and having held good pastorates, at each outbreak of war he has resigned the local pulpit and volunteered to shoulder a rifle and go into the trenches. In 1898 he went to Cuba and to Porto Rico, and after eight months of active service was mustered out. A few days later the Philippine insurrection began, and he immediately re-enlisted "for the period of war," and put in three years more of hard service. Then, after 15 years of quiet home life and church work he last year enlisted in the 3rd Ore. N. G., going to the border and remaining with the regiment six months until discharged. This year, when his regiment was called out in view of the German crisis, he at once offered himself again, but was rejected because of an order to not enlist any married men. This was the fourth time in 20 years that he had answered the call to the colors on the very day that it was issued by the president.

* * *

—One of the forward steps at Transylvania for the new year is the buying of one of the most beautiful and commodious residences in Lexington for a girl's residential hall. The home is on spacious grounds just opposite the campus.

—A. LeRoy Huff, new pastor at Charleston, Ill., is planning a course of five lectures to be given before a hundred or more normal students in attendance at Charleston during the summer. Mr. Huff preached the memorial sermon at Charleston last Sunday by invitation of the local G. A. R. organization.

—Franklin Circle Church, Cleveland, O., made its third contribution to the starving peoples of war-ridden Europe a week ago, after a presentation of conditions by the pastor, W. F. Rothenburger. This offering amounted to over \$717. This congregation holds that the Christians of America have an immediate duty to perform in saving the lives of the unfortunates of the war lands. The late offering will go to the Belgian sufferers.

—O. W. McGaughey, pastor at Veedersburg, Ind., reports that last Sunday week he ordained to the Christian ministry George C. Warren, a grandson of the late Luke C. Warren, a pioneer preacher of Western Indiana, and a son of O. P. Warren, of Veedersburg. Young Mr. Warren is a good preacher. Mr. McGaughey writes, a graduate of Wabash College; he has had also two years' training in Union Theological Seminary, New York. If he should not be accepted by the Government for Red Cross service, Mr. Warren plans to return to Union in the autumn to complete work for his degree. Mr. McGaughey reports seven added at Veedersburg since last report.

—Harry L. Ice, who was called to succeed C. M. Smail at Beaver Falls, Pa., began his new work on May 6. On May 24, an informal reception and installation was held at the church. J. M. Scholes, pastor at Johnstown, gave the charge to the pastor; C. H. Bloom, of Beaver, Pa., the charge to the church.

—George W. Schroeder, of Rudolph, O., church, gave the Memorial Day address at Jerry City, O., this year. He also received invitation to give the address at Custer, O., for same date.

—Byron Hester, Chickasha, Okla., preached the baccalaureate sermon for the local high school on May 27.

—The church at Beaver, Pa., Charles H. Bloom, pastor, has given \$1,500 for the Men and "Millions Movement," as well as being on record as "unanimous" for missions. The congregation has been making inroads also on a very heavy debt. There have been sixty accessions to the church membership during the 20 months pastorate of Mr. Bloom.

—F. Lewis Starbuck, of Howett Street church, Peoria, Ill., is chairman of the newly elected arbitration committee of the local Association of Commerce.

—Stephen J. Corey has been with the Men and Millions Team in North Carolina for the last three weeks.

—The conference of all the missionaries on furlough and the outgoing missionaries of both the Foreign Society and the C. W. B. M. will be held at Indianapolis in the College of Missions, June 19-22.

—The special mothers' day service at East Union in Nicholas county, Ky., was a great success, writes Paul M. Trout, minister. There were 265 in attendance at Sunday school and over 500 present at preaching service. It was announced that the offering of the day would go toward the painting of the church. The offering amounted to \$120.20. This congregation has just completed the building of Sunday school rooms. The treasurer reports that the church is free from debt.

—Orvis F. Jordan, of Evanston, Ill., church, preached at the University of Chicago on last Sunday morning, using as his theme, "Religion and Today's Needs." In the afternoon he addressed a mass meeting of the Odd Fellows of Austin, Chicago, and vicinity. About 800 men were present at the Austin gathering.

—Frank W. Lynch, minister at Sharon, Kan., will again deliver the Memorial day

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address at Sharon this year. Mr. Lynch also delivered the baccalaureate sermon to the Sharon and Hazelton, Kan., graduating classes.

—The quarterly convention of the Chicago Union of the Christian Woman's Board of Missions will be held at Irving Park church, on Thursday, June 7. There will be a devotional and business session in the morning, beginning at

Disciple Ministers Consider War

The Prince of Peace Will
Bring World Peace, Says
Chas. E. Cobbey, of Omaha

"In our boasted civilization, every dream of world peace has been swept away and we are not going to see the end of war until all nations have participated in it. Men have felt that peace might be brought about by power, but it has failed. Liberty and democracy have failed in establishing world peace. The dream that that end would be attained through knowledge has vanished. World peace cannot be established until the Prince of Peace reigns."

No Nation Can Now Live
Apart, Says W. D. Endres,
of Quincy, Illinois

"This war is a conflict of the idea that 'right makes might,' with the idea that 'might makes right.' This spirit of 'might makes right,' with the brutality accompanying it, knows no restraint. It is the conflict of gross materialism against idealism. This spirit must be eradicated from the world. Brutality is worthy only of savages. A nation can no longer live apart. A nation must accept responsibility and have a part in international peace and justice. If two nations fall out, their conflict jeopardizes

the rights of other nations. We have been drawn into this war on the side of humanity and for the rights of mankind. We must fight the foe of the freedom of mankind."

Preach Brotherhood, the
Goodness of God: Program
of B. A. Abbott, St. Louis

"I have mapped out a course for myself as a minister and pastor. I shall preach brotherhood, the goodness of God, the Saviourhood of Jesus Christ. I shall try to make the people see that worldliness will always get us into such trouble and that to be spiritually minded is life and peace. I shall try to make the people believe in one another and in all men according to the teaching of Christ. And whatever war-mad men may say, Jesus Christ is the Prince of Peace and His program for the world is peace on earth and good will to men. Christianity is a system of reconciliation. Here I take my stand and when the war is over there will be no torn places in Union Avenue church to be fixed up. As for myself I have never seen so clearly the necessity of Jesus Christ as I do now and I have never been so ardently a disciple. He is the way out and the race will suffer and bleed until it follows Him."

10:30. Mrs. Laura V. Porter, state president, will conduct a "Topical Hour." After a luncheon, which will be served for 25 cents, there will be an afternoon session, with an address on "Church, Women and the War," by Miss Winifred L. Chappell, assistant superintendent of the Methodist Training School of Chicago, and Mrs. Porter will continue the Topical Hour. Mrs. S. J. Russell is president of the Chicago Union.

NEW YORK A Church Home for You. Write Dr. Finis Idleman, 142 West 81st St., N. Y.

—H. W. Hunter, of Wellington, Kan., church, has sent a postcard to every member of his congregation asking faithful attendance at church services, especially during the period of the war.

—The Los Angeles *Tribune* recently featured a write-up of First church, Los Angeles, Cal., labelling it as "a great city factor." The article also traces the development of the Disciples movement in Southern California.

—The annual "Old People's Dinner" was served at University Place church, Des Moines, a week ago. Readings, music and brief talks were features of the occasion. All members of the congregation over 70 are invited to these yearly feasts.

—Two interesting features of the Iowa state program last week at Des Moines were addresses by Emory Ross and Miss Pearson, missionary and to-be-missionary. It is reported that Miss Pearson will soon be married to Mr. Ross and accompany him back to his field in Africa.

—The death is reported of James R. Shaw, superintendent of the great Sunday school at Frankfort, Ky. Mr. Shaw began his service as a superintendent at the age of 19; he was 69 at his death.

—J. A. Canby, of the church at Uhrichsville, O., preached the baccalaureate sermon this year for the local high school.

—Finis Idleman recently made an automobile trip from New York, through Trenton, Princeton, Philadelphia and Baltimore "on to Washington."

—Hill M. Bell has served as president of Drake University for twenty years, having come to the Des Moines school from the presidency of Cotner.

—"Bible University Day" at Eugene Bible University was observed on May 4, on which occasion a large American flag presented to the school was dedicated to service.

—R. M. Talbert, of Butler, Mo., has accepted the work at Chillicothe, Mo.

—R. W. Wallace, of the church at Lexington, Mo., occupied the pulpit at Liberty, Mo., on last Sunday.

—Charles S. Medbury, of Des Moines, will preach the baccalaureate sermon at Drake on June 3. On June 7 Hon. Theodore P. Shonts, of New York City, will deliver the commencement address.

—First Church, Bloomington, Ill., reports seven young men of the congregation enlisted for service either in the army or navy. THE CHRISTIAN CENTURY would be pleased to hear from other churches.

—It is reported that E. M. Todd has resigned the presidency of Stockton-Culver College, Canton, Mo.

—Dr. Irene T. Myers, Professor of History in Transylvania College, has re-

signed from this position to accept the responsibility of Dean of Women and Professor of History at Occidental College, Los Angeles, Cal.

—Roy Rutherford, pastor at First church, Paducah, Ky., received a letter from his Congressman, in reply to his inquiry as to the advisability of his enlisting in the army, stating that Congress had exempted ministers from military service, believing that they would be of more value at home than with the army. Mr. Rutherford will not enlist.

—W. G. Oram has resigned from the work at West Side, Dayton, O., because of throat trouble.

—A new automobile presented to W. V. Nelson, pastor at First church, Grand Rapids, Mich., by his congregation, is making Mr. Nelson's service more effective.

—A. L. Hill, of Bethany, Neb., will assume the pastorate at Havelock next week.

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—A mass delegation from First church, Louisville, Ky., headed by the

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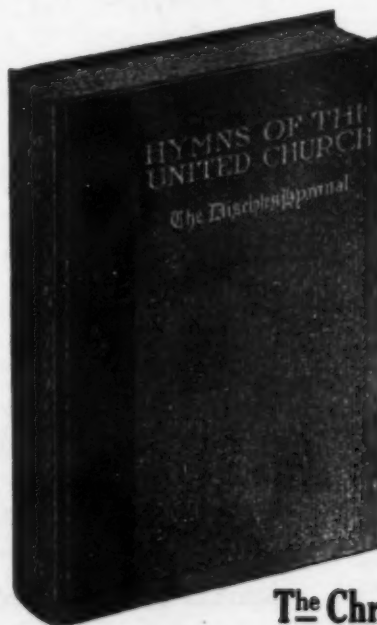
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The Christian Century Press

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pastor, E. L. Powell, called recently on the mayor of the city and asked him to close the red light district of Louisville.

—B. A. Abbott, pastor at Union avenue, St. Louis, Mo., has been elected president of the Church Federation of St. Louis.

—C. H. Winders and his congregation at Downey Avenue church, Indianapolis, observed May 20 as Patriotic day. Among the speakers were President T. C. Howe, of Butler, and Hilton U. Brown, of the Indianapolis News. Mr. Winders has a son who has enlisted for service in the army.

—W. E. M. Hackleman, president of Bethany assembly, has prepared a large number of stereopticon slides covering the history of the assembly, various views of the grounds and buildings, and the personnel of the 1917 program. These were shown at the Indiana State Convention at Kokomo, and will be shown also in many of the churches of the state. The board is preparing an unusually strong program this year, and is expecting a record-breaking attendance, as are all Chautauquas of the country.

ILLINOIS NEWS LETTER

On a recent Sunday the mission church at Ottawa received five members. W. W. Vose of Eureka is ministering to this congregation.

Reports from the Carterville church indicate a very encouraging condition. The Bible school is especially strong. A class of young men, and another of young ladies, are enlisting all available material in the town and are accomplishing much good. Geo. E. Owen is the pastor at the present time.

A new building is being erected at Smith's Grove in Marion county, and the state secretary has been asked to dedicate same July 15. W. J. Simer of Kinmundy is serving this church.

J. Ralph Roberts, pastor of First church, Robinson, has organized a mission in the north part of that city.

The church at Barry has secured S. J. Burgess as minister. He will begin work about the middle of June, after completing a course of study at Yale.

Wm. A. Askew, the pastor at Kansas, and Miss Ruth Genung of Rantoul were married Sunday evening, May 20. The state secretary performed the ceremony at the hour of the regular service in the church at Kansas.

The pastorate of L. R. Thomas is starting off nicely with the Joliet church. Mr. Thomas is planning for an installation service on Sunday morning, June 3.

C. H. Hands will begin work at once with the Athens church.

The Rock Falls congregation has secured the services of R. S. Rains of Brownstown, Ind., and he took charge May 27.

W. B. Slater, a former pastor at Mo-

line, will return to the state soon and will serve the church at Mackinaw.

This is the season for district conventions and the attendance has been good in each case. Great interest is manifested in the new plan of state and district work, which is presented at each convention. Seven of the conventions have been held and each one has endorsed the new program.

H. H. PETERS, State Secretary.

NOTES FROM FOREIGN FIELDS

Word has just been received from the Indian Mission reporting the annual convention. It was held at Damoh instead of Jubbulpore on account of the plague. The missionaries at Damoh entertained the whole group of about forty.

Clarence H. Hamilton, of Nanking University, reports that the number of Christian Mission boys is increasing from term to term. We have about fifty boys now in the different departments.

The missionaries from Nanking, China, report that a young American aviatrix has been giving exhibition flights over Nanking. Great crowds of Chinese turn out to see the machine.

P. A. Davey, of Tokyo, reports that about forty children are in the class of Mrs. Davey, being taught along kindergarten lines. Mr. Davey has a class of young men that meets every Saturday night to sing religious songs. Eighteen were present. He has five Bible classes organized.

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Dr. Shelton reports progress on the building of a hospital at Batang. When he sent the report the building was about two-thirds completed. This is the first hospital building in all the land of Tibet.

Children's Day orders are still coming in in a steady stream. It looks as if every previous record of the Society would be broken this time.

The Society is receiving a number of personal gifts. Individual checks for \$50, \$100 and \$500 have been received from a number of our good friends.

S. J. Corey, Sec'y.

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